

A
S E R M O N
I N
C O M M E M O R A T I O N
O F T H E
G R E A T S T O R M,

Commonly called the
H I G H W I N D,
In the Y E A R 1703.

P R E A C H E D at the
C H A P E L
I N

Little Wild-Street, LONDON,
November 27, 1733.

With an Account of the Damage done by it.

By A. G I F F O R D.

L O N D O N :

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JOHN iii. 8.

*The Wind bloweth where
it listeth, and thou hearest
the Sound thereof, but canst
not tell whence it cometh,
and whither it goeth: so is
every one that is born of the
Spirit.*



THE Ways of Heaven are un-
searchable: This the Works
of Creation and Providence,
with united Voice, loudly
proclaim; this also the
Wonders of Redemption
incontestibly prove.

By his Spirit, the Lord has garnished
the Heavens, and stretched out the North
over the empty Place: He has hanged the
Earth upon nothing; his Path is in the
Sea,

4 *A Sermon in Commemoration*

Sea, and he walketh upon the Wings of the Wind: Lo, these are Parts of his Ways, but how little a Portion is heard of him? The Thunder of his Power who can understand? Thus the Operation of his Spirit, in the Regeneration and Conversion of Sinners, in the Text, is represented as *equally* unaccountable; *for as the Wind bloweth where it listeth—so is every one that is born of the Spirit.*

Nicodemus a Pharisee, and Ruler of the *Jews*, convinced by the Miracles of Christ, either that he was the Messiah himself, so long foretold and expected to come, and set up the Kingdom that should never be destroy'd; or that he was his Prophet and Witness to shew which was he, and the way to obtain a Part in it; applies himself to him, as a Teacher come from God to that End, like one desirous of farther Instruction.

Christ's Answer plainly intimates, that his Kingdom was far from answering the *Jews* Expectation, because not of this World; that the Qualifications for it are spiritual and divine, and therefore he must never expect to share in the Advantages of it, without such a Change of Heart, as is equivalent to being born again.

This

of the GREAT STORM. §

This first Lesson so puzzled this great Master in *Israel*, that, notwithstanding all the Esteem he had expressed for Christ, and Readiness to learn of him, he stumbles at the Threshold, and rashly concludes the Doctrine is incredible, because he does not understand it.

So unteachable is the carnal Mind of Man, so depraved is Reason, when corrupt, in its Judgment of the Things of God, that He abhors them as foolish, and despises them as absurd.

Thus, in the present Age, how often are the Doctrines of Revelation, because not thoroughly understood, with an haughty Air of Contempt, pronounced contradictory, or, at least, stupidly question'd, as impossible?

But as well may one born blind deny there is any such Thing as Light or Colours, because he has never seen either; so true is the Apostle's Observation, *The natural Man receiveth not the Things of the Spirit of God.*

However, Christ resents not his Ignorance or Incredulity any ways to his Disadvantage, but only insists upon it, that it is absolutely necessary for him to know it.

And, in order to make it intelligible, condescends to explain it by two familiar Simi-

6 *A Sermon in Commemoration*

Similitudes, taken from the Works of Nature.

So that if any ask, what 'tis to be regenerated, or born again? Christ answers, it is to be born of the Spirit, working in and upon them like Water and the Wind.

By the former, he seems principally to intend, that as Water cleanses and refreshes the Body, so the Spirit, in Regeneration, sanctifies the Soul wholly; frees it from the Dominion and Pollution of Sin, by which 'tis render'd altogether unfit for Communion with God, and averse to his Service: Such *are washed and sanctified* in Fulfilment of the Promise of the Covenant of Grace, are made Partakers of the divine Nature, and so escape the Corruption that is in the World through Lust.

The other is the Text, in which the original Word, translated *Wind*, has various Significations, and accordingly has been render'd variously here. Some of the ancient, as well as later Interpreters, understand it of the Holy Spirit himself, spoken of in the fourth *Verse*, and the latter Part of this; because it is said to *blow where it listeth*, that is, as an intelligent rational Agent; not on all alike, but whom he pleases.

However

of the GREAT STORM. 7

However just this Exposition may be, (in it self) yet the Word seems more properly to be understood of the Wind, because brought as an Example to illustrate the being *born of the Spirit*, and consequently ought, in the Nature and Reason of the Thing, to be distinct from it.

Christ therefore says, *So is every one that is born of the Spirit*; and afterwards that he had *told him earthly Things*, in order to represent spiritual and divine. Besides, *Nicodemus's* own Words plainly intimate that he had not yet perceived the Voice, or felt the powerful Breath of the Spirit, and therefore it cannot be meant of him.

As to its being said to *blow where it listeth*, as having rational Agency and Will; 'tis a figurative but beautiful Expression, usual in the best Authors, by which they ascribe, with great Propriety and Vigour, the Actions of the rational, to the inanimate Creation.

St. Paul frequently uses it, particularly in the eighth *Chapter* of the *Romans*, nineteenth and following *Verses*; where, perhaps, it is the noblest Figure of the kind in the World.

In the farther Prosecution of this Discourse, it will be necessary,

I. To

8 *A Sermon in Commemoration*

- I. To do Justice to my Text, by explaining its Terms, and pointing out in what respects the Work of the Spirit in Regeneration may be represented by the Wind.
- II. Give some Account of the Occasion of insisting on them; the great Storm, which we this Day commemorate.
- III. Conclude with some Remarks on the whole.

I. The Original and Causes of the Wind are much unknown. The most exact and curious Enquirers into Nature have been so far from giving a satisfactory Account of it to others, that they are not agreed among themselves; why sometimes it rises to a perfect Tempest, and at other times sinks to a mere Calm.

We feel the happy Effects of this *Stream or Motion of agitated Air* in our own Breath, and wonderful Preservation from contagious Vapours, that continually exhale from stagnated Matter.

We enjoy the Benefits which our Mother Earth receives from the Moisture of the Clouds, carried about by the Winds from Place to Place,

This

of the GREAT STORM. 9

This tempers and allays the Heats of the torrid Zone, which would else be excessive and intollerable.

And to this also we owe the Benefits of Navigation, whereby the most distant Nations converse and traffick with one another, to their mutual Pleasure and Advantage.

But as to its Causes, who can tell? whether it arises from the Motion of the Earth, or the reciprocal Attraction between this and the other Orbs of the planetary System; or from the Air and Vapours condens'd by Cold, or rarefied by the Heat of the Sun, or subterraneous Fires, remains uncertain, being hitherto quite beyond the Reach of Philosophy to determine.

To ascribe it to the Power of magic Art, is equally impious and foolish. This has been long exploded, as mere Cheat and Delusion; and if any are so weak as to believe it, or wicked to pretend to the Practice, they are rather Objects of Pity than Fear.

Satan, indeed, has sometimes raised a Storm, or done Mischief by a Whirlwind, as is evident from the Case of *Job's* Children; but his Power is limited: All he does is by the Permission of him who is Lord of all, and whom only

8 *A Sermon in Commemoration*

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10 *A Sermon in Commemoration*

the Winds and Sea obey : Into whose so-
vereign Wisdom, Power and Will, there-
fore, this awful but comfortable Pheno-
menon, or Appearance of Nature, must
be resolved, as its first great Cause.

'Tis he that *hath gathered the Winds
in his Fists*, and measured the Waters in
the Hollow of his Hand : They are e-
qually known and subject to Him, and
Him alone, who causeth the Vapours to
ascend from the Ends of the Earth, and
*bringeth forth the Winds out of his Treas-
ures*; in which he reserves it against the
Day of Battle, for the Defence of his
People, or the Terror and Destruction of
his implacable Foes.

By being *born of the Spirit*, I appre-
hend, is meant the *renewing the whole
Man, both in Heart and Life*; a Par-
ticipation of the divine Nature and
Likeness, through the mighty but secret
Operations of the Spirit of Grace. In a
Word, 'tis the Deliverance of a Soul from
the Power of Darkness, and Translation
of it into the Kingdom of Christ; by
which they have a vital Union and Com-
munion with the Son of God.

In other Places, this is represented by
*his putting his Fear in the Heart, wri-
ting his Law in the inward Parts, cir-
cumcising the Heart to love God, giving a*
new

of the GREAT STORM; II

new Heart and Spirit; which therefore is called *a new Man*, because the Soul is hereby renewed in Knowledge and Righteousness, and true Holiness, after the Image of God.

The Author and sole Efficient of it is the Holy Spirit, and therefore it is a divine and supernatural Work; a Birth from above. Corrupt Nature has no hand in it; has nothing to do with it; yea, vehemently opposes it. Nothing can give what it has not; therefore Nature, with all its Improvements, is but Nature still: *That which is born of the Flesh, is Flesh*. If therefore we are born again, we are born not of Blood, *nor of the Will of the Flesh, nor of the Will of Man, but of God*.

Sometimes 'tis called *Grace and Spirit*, because 'tis the free Gift of God, "*making us gracious*," and spiritually minded, as an active operative Principle of Faith and Obedience, and divine Life; *that Grace of God*, that brings Salvation, which therefore must be efficacious and prevalent.

In other Places 'tis called *the new Creature*; and, in our Text and Context, *being born of the Spirit*, because the Product and Issue of the renewing Spirit, who hereby sows the incorruptible Seed,

12 *A Sermon in Commemoration*

that springing up, through his continued Blessing, produces the Fruits of Repentance and Holiness, and has its End, everlasting Life.

And this may be illustrated by the Wind on many Accounts.

In its Original, as wholly owing to the Will of God.

The Wind bloweth where it listeth,—— so is every one that is born of the Spirit. His Work and Operation herein is absolutely free: He saves us and calleth us with an holy Calling, not according to our Works, but according to his own Purpose and Grace.

The Wind is entirely under his Management, and at his Disposal, who worketh all Things after the Counsel of his own Will. *Stormy Winds fulfil his Word*; so the Influences of his Holy Spirit are dispensed, in what manner, Measure, Time, and to whomsoever best pleases him. He divideth unto every Man severally as he will. The Spring of it is free Grace. It must be resolved into, and can only be accounted for by the good Pleasure of his Goodness. *Of his own Will hath he begotten us; “without any Necessity on his Part, or Merit on ours.”*

of the GREAT STORM. 13

"ours." Not by Works of Righteousness which we have done, but according to his Mercy he hath saved us, by the washing of Regeneration, *and renewing of the Holy Ghost*. So that 'tis not owing to any Thing in those that receive it, whereby they are more or better, or make themselves to differ from others; not of Works, but him that calleth; not of him that willeth, nor of him that runneth, but of God, that sheweth Mercy: By his Grace we are what we are.

He has loved them with an everlasting Love, and therefore with loving Kindness draws them. He blesses them with all spiritual Blessings, and this among the rest, according as they were chosen in his Son, before the Foundation of the World, that they might be holy (not because they would be so) and without Blame before him in Love.

Having predestinated them to the Adoption of Sons by Jesus Christ, and by Consequence, to the Inheritance of eternal Life with him; he also predestinated them to be conformed to his Image, that he might be the first-born among many Brethren. Moreover, whom he did thus predestinate, them he also called into Union and Fellowship with the Lord Jesus Christ, by his *quickning Spirit*, in
order

14 *A Sermon in Commemoration*

order to make them meet for it; for without Holiness none shall see the Lord. Hence the Apostle says, he hath chosen them to Salvation, *through Sanctification of the Spirit*; which therefore all the Elect of God shall obtain, because his Gifts and Calling are without Repentance.

This new Birth resembles the Wind also in the admirable Power by which 'tis effected. *We hear the Sound thereof*, and feel its Effects, usually salutary and comfortable, but sometimes terrible and destructive: None can command or controul it; but it blows as high, and as long, as the great Author of Nature pleases; and, when he gives it Commission, bears down all before it; So, says the Lip of Truth, *is every one that is born of the Spirit*.

His Grace in Regeneration is *victorious*: 'Tis the Work of Faith with Power; even *the same mighty Power* and divine Energy *that wrought in Christ when he raised him from the Dead*. Nothing less than Omnipotence is equal to it, considering the Circumstances and Disposition of the Soul in its fallen, helpless, guilty State. In our Flesh dwells no good Thing; *without Strength: Enmity against God*; is not subject to his Law, neither indeed

deed can be: Will not come to Christ that it may have Life, but is a willing Slave to Satan and Sin. This is its sad Condition when the Spirit first begets it by the Word of Truth. Hence it is often compared to a *Creation* (the making something out of nothing) which Metaphor is so far from exceeding it, that it scarce comes up to it: In the old Creation, there was nothing to hinder or oppose, but in this there is: The World, the Flesh, and the Devil, and all the united Power, Policy, and Malice of Earth and Hell. These Enemies to our Happiness must first be overcome, and their strong Holds pull'd down, before every Thought can be brought into Obedience unto the Authority of Christ.

So in the first Creation the Spirit of God moved upon the Face of the Waters: By the Word of the Lord were the Heavens made, and all the Hosts of them by the Breath of his Mouth: He spake and it was done; he commanded and it stood fast. Thus in the New: This Breath of the Lord is with-held, or sent forth, according to his Will, and always accomplishes that whereunto he sends it. He breaths upon dry Bones, and then, *Oh happy Change!* they begin to live.

16 *A Sermon in Commemoration*

Nor is it any unreasonable Violence that he herein puts upon the Will, or any of the reasonable Powers of Man.

That seems in the Nature of the Thing impossible : 'Tis only set at Liberty from its Bondage to Sin and Satan, and freely, though strongly, inclined by the superior Power of divine Grace, to follow the Dictates of the enlighten'd Mind.

In Conversion not only the Scales of Ignorance are removed, but the Fetters of Love to Sin, and Aversion to God and Goodness, are knocked off, and the Soul is delivered from its Bondage to Corruption, &c. and brought into the glorious Liberty of the Children of God. *Where the Spirit of the Lord is, there is Liberty.* Liberty! not to sin, but serve God ; not an indolent, inactive, undeterminate Indifference to Good or Evil : This surely cannot be essential to true Freedom ; for both Sin and Grace, in their respective Dominion, always determine the Will to one : This therefore ought never to have Place, but in Things that are in their own Nature indifferent. At best, it is but a State of fluctuating Uncertainty ; a tottering (*in Equilibrio*) like Adam, perhaps, during his first Temptation, an uneasy Suspense, which is far from being desirable. 'Tis often our Crime, but always

of the GREAT STORM. 17

ways our Unhappiness. 'Tis a Liberty therefore truly angelic and divine; by which we are (in our Measure) free, like the seraphic Spirits above, not to displease or dishonour, but to love and serve the most High, to do his Commandments, hearkning to the Voice of his Word: By which, in a Word, we most resemble him, who is nevertheless free, because he cannot act contrary to his own most holy Nature, Perfections, and Will.

He therefore that is *born of the Spirit*, does not sin with Deliberation, Freedom, Delight, or Impenitence; he cannot, *because he is born of God*.

So that where-ever this Wind of the Spirit blows, it produces a rational Spontaneity, or Willingness, by which the Soul is brought into the Obedience of Faith, notwithstanding all the Opposition it meets with. Such a one is not forced against his Will (except it be against the Will of the Flesh) but made willing in the Day of Christ's victorious Power and Grace, and sweetly drawn by the attracting, irresistible Charms of everlasting Love. If the Son therefore shall make you free, ye shall be free indeed.

But suppose, after all, that it is a Force, 'tis such as a Soul, that has tasted that the Lord is gracious, would not be from un-

18 *A Sermon in Commemoration*

der the Influences of for ten thousand Worlds. Oh, says he, if it must be a Violence put upon my Will, even so let it be, rather than not be at all !

Witness his numerous Tears and Sighs, and mournful Complaints, of the Remains of Corruption. Witness also his earnest Longings for Deliverance, and ardent Cries at the Throne of Grace for Enlargement of Heart, by the constraining Influences of omnipotent Love.

I know, says he, by fatal Experience, that nothing less than this divine Power can subdue my Sin : From what I feel in my self, I am sure no Man can come to Christ, except the Father, who has sent him, draw him. Sin has so blinded my Eyes, harden'd my Heart, stupified my Conscience, that it has quite indisposed me for Communion with God, and render'd me incapable of serving him. I am, alas ! sold under it. I find a Law in my Members warring against the Law of my Mind, bringing me into Captivity, to the Law of Sin. When I would do Good, Evil is present with me ; and how to perform, I find not. Oh wretched Man that I am, who shall deliver me from this Body of Death ! Blessed Jesus, set me free : Quicken me, O Lord, by thy good Spirit : Create in me a clean Heart:

of the GREAT STORM. 19

Heart; renew within me a right Spirit. Lord, if thou wilt, thou canst make me clean. *Turn thou me, and I shall be turned.* Let the Law of the Spirit of Life in Christ Jesus set me free from the Law of Sin and Death. Awake, Oh North Wind, and come thou South. Draw me, and we will run unto thee. Enlarge my Heart, so shall I run the Ways of thy Testimonies. Oh work in me both to will and to do.

Now if this is the Language and Experience of one that is really born of the Spirit, what must the Case of an unregenerate Sinner be? Surely, he must be, as the Apostle says, blind, and dead in Sin; a Captive to Satan, a Stranger to Christ, because void of his Spirit; an Enemy to God, and especially an Enemy to his own Happiness; and, by Consequence, something more than the Power of Nature, or the Force of mere moral Suasion, must be absolutely needful to open his Eyes, and turn him from Darkness to Light, and from the Power of Satan to God.

But though its Power is effectual and victorious, yet the manner of its Operation is secret and undiscoverable.

20 *A Sermon in Commemoration*

We hear *the Sound of the Wind*, but cannot tell from whence it cometh, nor whether it goeth; so is every one that is born of the Spirit.

We feel its Power, and discern its Effects, but we know no more how, or when, or where the Spirit of Grace shall be poured out, than we do when or how high the Wind will rise, how long it will continue; from, or to what Quarter it will next blow. We know no more of *the way of the Spirit in this Work of God*, than we do how the Bones grow in the Womb of her that is with Child. As we are fearfully and wonderfully made in secret, so are we new made; we cannot tell which way the Spirit will go herein.

Sometimes he steals upon Sinners unawares, and prevents them with the Blessings of his Goodness, like the Morning Dew. At other times, his Descent is like the Sound of a rushing mighty Wind. He awakens some by the amazing Thunders of a broken Law, and calls by terrible Things in Righteousness: *Job* was convinced by a Whirlwind, the Jaylor by an Earthquake: To others he speaks in the soft still Voice of the Gospel, the gentler Whispers of free Grace. Thus he open'd the Heart of *Lydia*, while she attended

tended to the Things spoken by *Paul* and drew her by the Cords of his free Love.

So that the ways of Grace, as well as Nature and Providence, are unsearchable. This Work of the Spirit, is one of the *deep Things of God*. The Knowledge of it is too high for us; we cannot attain to it; though we feel its Effects, yet we can only say; that it comes forth from the Lord of Hosts, who is wonderful in Counsel, and excellent in working.

These Considerations should excite us to the diligent Use and Attendance upon the Means, which all are appointed to the End. Duty is ours to perform, tho' Grace is God's only to bestow. Faith comes by hearing: Prayer is a moral Duty. This, perhaps, is one Reason why we have so many Exhortations, &c. *e.g. make you a new Heart. Turn ye, turn ye, why will ye die?* Wait upon God in his way. If you see your Need of this Blessing, and your own Insufficiency, to procure it of your selves: Ask and ye shall receive; wait at the Pool. Others have done so with Success, and why may not you?

If it be asked, wherein this Work appears? I answer, in every Faculty of the Soul,

22 *A Sermon in Commemoration*

Soul, and the whole of the Conversation.
'Tis a renewing of the Heart and Life.

In the Mind *'tis Light; the Light of the Knowledge of God* and our selves. So in the old Creation God said, *Let there be Light, and there was Light.* Thus in the New: The Soul is enabled to discern between Good and Evil, views the Sinfulness of Sin, with Sorrow, Self-Abhorrence, and Shame; discovers the Excellency, Necessity, and All-sufficiency of Christ, with earnest Desire and Affection.

In the Will, it produces a chearful Submission and ready Obedience; the Soul is made willing by the *Love of God, shed abroad in the Heart*; whereas before the Language was, who is the Lord, that I should obey his Voice? Now 'tis, what wilt thou have me to do? thy Will be done. Thus we see the Effects of this heavenly Wind, and hear its Sound, though we know not its manner of Operation. No sooner is *Paul* converted, but *behold he prayeth.*

In the Affections it is Spirituality; every Faculty and Power of the Soul receives a divine and heavenly Tincture, and *savours the Things of God.*

Whereas

Whereas before such (Souls) were wholly carnal and earthly, they now become spiritual, *mind the Things of the Spirit*, and set their Affections on Things above.

Their Love, their Hatred, their Hopes and Fears, their Joys, their Sorrows, their Comforts, and their Care; their Desires and Expectations, are all (in a good Measure) changed. In a Word, all old Things are done away, and all Things are become new.

In the Life it is universal Holiness and Piety.

They are *led by the Spirit*, and bring forth the Fruits of the Spirit, Sobriety, Righteousness, and universal Benevolence. Their Conversation is in Heaven: Being born from above, their general Tendency is thitherwards. *Now they desire a better Country, that is, an heavenly*; where there is better Society, better Employ, better Entertainment, and a better Rest.

II. The Occasion of my insisting on these Words this Day, is in answer to the Request of the surviving Trustee of the late Mr. *William Taylor*, deceas'd; a useful and honourable Member of the Society that meets here, who was so affected with the great Storm, commonly call'd the high Wind, on this Day thirty Years ago,

ago, that he desired it might be annually held in remembrance.

It is agreed, upon all Hands, from the Relations given of it by the Writers of that Time, and especially from the Queen's Proclamation, that came out for a Fast on the account of it, that it was the most terrible Defolation of the kind that ever was known in the Memory of Man, or recorded in any History; not only for the Greatness of its Fury, but Continuance, vast Extent, and Damage done by it.

The Wind had been very tempestuous for several Days before; but on *Friday Evening, November 26.* in the Year 1703. it sensibly increased, and blew an inexpressibly prodigious Hurricane, till Six or Seven the next Morning, when it began to abate, and, in a few Days (after several considerable Flurries) quite ceased.

According to the most exact Accounts of this horrible Tempest, there were few Houses and Gardens, Orchards or Fields, that did not feel its fatal Power.

One who took a great deal of Pains to collect the Damages done by it, by a moderate Computation, reckon'd up near three hundred thousand Trees, and some of them of great Bulk, that were either torn up by the Roots, or broke to Pieces; but finding it would be endless to enumerate all, gave over the Attempt.

Near

Near nine hundred Dwelling-Houses were entirely overthrown by this terrible Blast, by which most of the Inhabitants were much hurt, and many of them miserably perish'd in the Ruins.

Above an hundred Churches, though strongly built, were quite stripp'd of the Lead that cover'd them, most of which was rolled up like a Scroll, and carreid to an incredible Distance; besides many more that had the Battlements and Steeples wholly destroy'd, and otherways damaged by it.

Upwards of four hundred Windmils were broke all to Pieces.

And as to Barns and Stables, and other Out-houses, they were beyond numbering.

The Stacks of Hay, and all sorts of Grain, were almost every where either wholly blown away, or greatly shatter'd. Several were entirely removed from one Place to another.

In this great Metropolis the Damage was universal; few, if any of its public or private Buildings escaping its Fury.

But in *Bristol* it was still worse; for, besides the Hurt done immediately by the Wind, it rais'd such a Tide as did an hundred thousand Pounds Damage to the Merchandize, and caus'd the *Severn* to overflow its Banks; and drown the adjacent Country for many Miles round,
D whereby

26 *A Sermon in Commemoration*

whereby above fifteen thousand Sheep were drowned, and near an hundred of their miserable Owners; several whole Families, with their Habitations and Cattle, being swept away all together. The Loss, in this single Article, was computed at more than two hundred thousand Pounds.

Above twelve hundred Ships, Boats, and Barges, were entirely lost by it, or so shatter'd, as to be render'd useless. It was reckon'd that near nine hundred of them belonged only to the River *Thames*.

But the worst of all is still behind; I mean the Multitudes of Souls that were hereby hurried off the Stage of Life into an unalterable Eternity, many of whom, it is to be feared, were altogether unprepared for so sudden and awful a Change.

Between eight and nine thousand were known to have lost their Lives, either by Sea or Land, including those that were shipwreck'd on the *English* and *Dutch* Shores, some of whom were very valuable and useful.

Among these, I cannot forbear mentioning the great *Winstanly*, who perish'd, with several others, in the *Edystone* Lighthouse near *Plymouth*, of which he was the ingenious Contriver and Architect. And the learned pious Bishop *Kidder*, whose Works will praise him in the
Gates,

Gates, as long as there is an Infidel to question, or scoff at the Mission and Authority of the Son of God, who was, with his Lady, alas! hereby brought to the fatal Period of his useful Life and Labours, thro' the fall of Part of his own Palace.

This is a small Sketch of the Damages done in our own Island; but the whole is unknown. However, from several Accounts put together, one supposes, perhaps not without Reason, that it far exceeded that of the Fire of *London*, which was computed at no less than four Millions Sterling.

What Hurt it did to the rest of *Europe*, the greatest Part of which was equally affected by it, we are not sufficiently apprised of.

This then is the Work of the Lord, which, by the Desire of our deceased Friend, we are this Day met to call to mind: And let it be a memorable Day to us. There are many here who were Ear and Eye-witnesses of its Fury, to whom those of you may be beholden, if you please, for the Confirmation of the Relation, who cannot remember it your selves. Is not this the Language of the pious Procurer of this Sermon, who being dead, yet speaks to you to regard the Work of the Lord, and consider the Operation of his Hands. *Come and see the Desolations*

28 *A Sermon in Commemoration*

he has wrought. Hear the Winds rise till they blow an impetuous Tempest; see universal Nature convulsed, as if the World's final Catastrophe was drawing nigh.

Harken to the rushing Noise of the mighty Wind, increased and rendered more shocking still by the falling of the Houses, the clattering of Windows, Bricks, and Tiles, mingled with the Cries of the Distressed and Dying, which, together with the Horrors of the darkest Night, the roaring of the Billows upon the extended Shore, the Earth trembling under your Feet, the rattling Noise of the awful Thunder, and livid Flames of vengeful Lightning, all concur to make it a frightful and amazing Calamity.

Behold too your most beautiful Palaces tumbling into Ruins, and your selves ready to be buried in their Rubbish; your Walls and Fences blown flat to the Ground; your Parks destroyed, with their innocent Inhabitants; your Trees of all sorts torn up by the Roots; your Corn and Hay the Sport of the Whirlwind; your Ships and Boats lying in mangled Heaps on the Shore, swallowing up by devouring Quick-sands, foundering in the bottomless Ocean, or by the merciless Winds and Waves dash'd in a thousand Pieces in a Moment on the relentless Rocks; and to compleat the horrible Desolation;

solation ; see Thousands of your dear Countrymen, perhaps some of your nearest Relations, either floating on the troubled Waves, or dying in all the Agonies of Despair by your Side!

Such was the Scene in that dismal Night! During which, universal Fear and Darkness spread their gloomy Wings. It is impossible for me to describe the Surprize and Terror of the People ; their Hearts failing them for Fear, their Knees smiting one against another, whilst black Despair ravaged their guilty Minds, conscious of their Desert of Punishment! How did the Wretches stare like Men struck from above, whilst the gnawing Worm of Conscience lighted up the Fire of Hell within; and there remained nothing but a certain fearful looking for of Judgment and intolerable Indignation of an angry God!

Even good People were not without their Apprehensions of it. Witness the Confessions of many yet living; particularly One present, whose surprizing and remarkable Deliverance in that time of Trouble, renders him, to this Day, a living Monument of preventing Goodness, a grateful Witness of divine Care and Benevolence.

III. If, from what has been said, it appears that the Providence and Grace of God is powerful, sovereign, and unsearchable, let us own and adore it. The

30 *A Sermon in Commemoration*

The Relation you have heard is a convincing Proof that his Kingdom ruleth over all, and *that he does according to his Will*, in the Armies of Heaven, and among the Inhabitants of the Earth; to which it becomes us to submit, without Reluctance or Reserve.

And does not the Text equally display the absolute Power and Riches of his Grace? Surely he hath Compassion on whom he will have Compassion; *He quickneth whom he will.*

Nor can this be the least Diminution to any other of his divine Perfections; seeing absolute Power must be absolute Rectitude: *The Lord is righteous in all his Ways, and holy in all his Works.* Upon the strictest Review of his Works, we must say, he hath done all Things well: Infinite Wisdom cannot err; infinite Right cannot do wrong; infinite Love cannot be unkind. Let us then endeavour to act, as under the Influences of it, by ordering our Conversation according to his Word, and by entertaining right Thoughts of him. Much of Religion lies here. In his Judgments we see his unlimited Power; in the new Birth, his unfathomable Love: Oh, admire and adore it. That Power ye cannot controul, that Grace ye cannot comprehend. What manner of Authority must that be which the Winds and the

the Sea obey! What manner of Love is that by which ye are called the Sons of God! *Oh the Depths of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out!*

Should not what we have heard also put us all upon a serious Enquiry, what Impressions have the Providences of God made upon us? What Effects they have produced in our Hearts and Lives? Are we thereby become wiser and better? But more especially, are we *born of the Spirit*? Without this, *we cannot see the Kingdom of God*; be either prepared to meet him in the way of his Judgments here, or to appear before his awful Tribunal.

If there are any poor Creatures in this Assembly who never yet thought of this, but are Strangers to this Work of Grace, should not such think what it is to have this God for their Enemy? Who can stand before him when he is angry? Little do impenitent Sinners consider that the Lord *bath his way in the Whirlwind, and in the Storm*; and the Clouds are the Dust of his Feet. That *Christ, to whom all Power in Heaven and Earth is committed, must reign till all his Enemies are made his Footstool*: That therefore you are engaged in an hopeless War: Are you wiser or stronger than he? Can you contend or cope with Omnipotence? Dare you engage it?

Oh

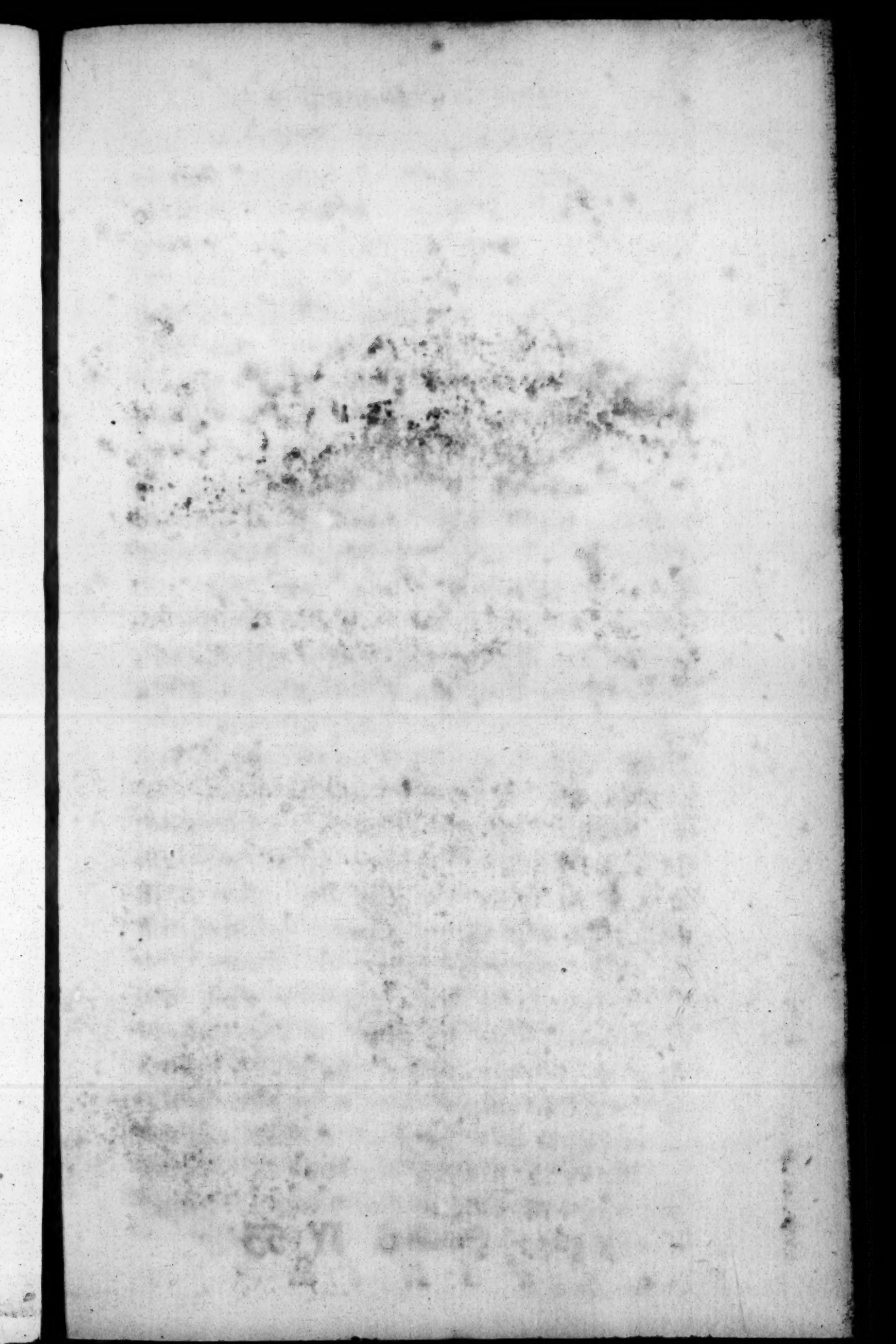
32 *A Sermon in Commemoration, &c.*

Oh foolish People and unwise ! No ; kiss the Son then least he be angry, and ye perish from the Way, when his Wrath is kindled but a little: Blessed are all they who trust in him.

To conclude. If thro' Grace you can say, ye are *born of the Spirit*, give him the Glory; ascribe it unto him only, of whom and to whom are all Things: *Walk in the Spirit*: Remember one End of his Calling is, that you might shew forth his Praise. You are his Workmanship, created to good Works; pray that others may feel this heavenly Wind, and that you may be refreshed thereby more and more. If you are *born of the Spirit* of Christ, you may be sure you are Christ's Charge and Care. You need not therefore fear, tho' the Earth should be removed, and the Mountains be carried into the Sea, tho' the Waters thereof rore and be troubled, tho' the Mountains shake with the Swellings thereof, or tho', by the uttering of his Voice, the Earth should be melted: He will be your Refuge or Reward; he will either be a Hiding-place from the Wind, and a Covert from the Tempest, or thereby remove you to himself, to Regions of endless and unknown Pleasure.

Now unto Him, with the Father, and the Spirit of Grace, the One only living and true God, be Glory and Dominion for ever. Amen 6 JY 53

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